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A
S E R M O N,
PREACHED IN
CHRIST-CHURCH,
PHILADELPHIA;
BEFORE THE
PROVINCIAL GRAND MASTER,
AND
GENERAL COMMUNICATION
OF
FREE and ACCEPTED
M A S O N S.

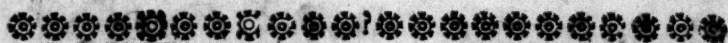
On Tuesday the 24th of June, 1755, being the Grand
Anniversary of St. JOHN the Baptist.

*We know where Faith, Law, Morals, all began,
All end,---in Love of God and Love of Man.*

POPE.

By WILLIAM SMITH, M. A. Provost of
the College and Academy of Philadelphia.

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At the GRAND ANNIVERSARY, and GENERAL COMMUNICATION of FREE and ACCEPTED MASONS held in the LODGE-ROOM in Philadelphia, on Tuesday the 24th of June, A. M. 5755. & C. Æ. 1755.

P R E S E N T,

The Right Worshipful *W.* ALLEN, Esq; G. M.

B. FRANKLIN, Esq; D. G. M.	<i>Members of Grand Lodge.</i>
Dr. T. BOND, G. S. W.	Hon. R. H. MORRIS, Esq;
J. SHIPPEN, G. J. W.	J. HAMILTON, Esq;
W. PLUMSTED, Esq; G. Treasr.	Dr. T. CADWALLADER.
W. FRANKLIN, G. Secy.	T. BOUDE.

Visiting Brethren,

His Excellency J. TINKER, Esq;
Governor of Providence.

JOHN PENN, Esq; &c. And also

The MASTERS, WARDENS, and MEMBERS of the Three Regular Lodges*.

Upon Motion made, it was unanimously

A G R E E D,

THAT the Thanks of this GENERAL COMMUNICATION, be given to our Reverend Brother, Mr. WILLIAM SMITH, for his Sermon preached this Day before the Fraternity of FREE and ACCEPTED MASONS in this City; and that he be requested to give a Copy of the same for the Press.

WILLIAM FRANKLIN, Grand Secr.

* In the whole 130 Brethren.



To the Right Worshipful
The PROVINCIAL GRAND MASTER,
DEPUTY GRAND MASTER,
GRAND WARDENS,
A N D
MEMBERS of the GRAND LODGE;
AND TO THE
MASTERS, WARDENS and MEMBERS,
OF THE
THREE REGULAR LODGES
O F
Free and Accepted MASONS,
I N
P H I L A D E L P H I A :

This S E R M O N,

Preached and Published at their Request, is

D E D I C A T E D,

By

Their faithful Brother, and

Most affectionate humble Servant,

WILLIAM SMITH.

To the Right Worshipful
The Provincial Grand Master
Deputy Grand Master
Grand Wardens
and
Members of the Grand Lodge
and to the

Master, Wardens and Members
Of the
Three Regular Lodges
of
Free and Accepted Masons
in

PHILADELPHIA
THIS 3rd OF MARCH

Presented and Published at their Request
DEDICATED
To the faithful Brethren and
Most affectionate Landladies
William Smith

Love the Brotherhood. Fear God. Honour the King.

TO contain Rules of Conduct levelled to every Capacity, and squared to the Circumstances of Men in all their various Relations, is an Excellence peculiar only to God's holy Word. In the Verses preceding the Text, the Apostle has the following noble Exhortation, or *Charge*, to the Brethren—

“WHEREFORE, says he, laying aside all Malice, and all Guile, and Hypocrisies, and Envy, and all Evil Speakings;—be ye, as LIVING STONES, built up a spiritual HOUSE;—FREE, but not using your Liberty as a Cloak of Maliciousness—* Love the BROTHERHOOD. FEAR GOD. Honour the KING.”

THIS Exhortation is so exactly adapted to the Purpose of our present Solemnity, that it contains those very Principles upon which our *Royal Craft* was founded; Time immemorial; and upon which the noble Superstructure has stood till now, with Glory yet undiminished. And, if not undermined by the Neglect of these Principles, it shall still stand with growing Lustre, while the *Sun* opens the Day to gild its polished Turrets, or the *Moon* leads on the Night to chequer its clouded Canopy. The Current of Things may roll along its Basis; the Tide of Chance and Time may beat against its Walls; the Rains of Calumny may descend upon its Top; and the stormy Gusts of Malice may assault its towering Height—but all in vain! The goodly Fabric shall still subsist, its Honours unviolated; and can then only be dissolved, when the Pillars of the Universe shall be shaken, and the great *Globe itself*, yea all which it inherit, shall, like the baseless

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Fabric

Fabrick of a Vision, pass away before the ALMIGHTY ARCHITECT!

Such Language as this, I apprehend, will scarce escape the Name of Flight and Rant among some. To the World be it so; but the true MASON knows why I lay such Stress on the Apostle's noble Charge. He knows also why it is hardly possible for a sincere Brother, without some Degree of Warmth, and seeming Enthusiasm, to mention those Principles upon which our venerable Constitution has been sustained so long, unimpaired amidst the Flux of Things.

Certain it is, that if none be ever accepted, or suffered to approach our peaceful Ground, excepting those who have banished all Malice, Guile, Hypocrisy, Envy and Evil-speaking, then shall the LODGE, in the Apostle's Phrase, be truly denominated a *spiritual House*, built up with LIVING STONES, hewn out of the Rock which is CHRIST, and adorned with Jewels of inestimable Price. All its Members shall then be free indeed; for they shall be free from the Dominion of turbulent Passions, and utter Enemies to all sorts of Slavery. Liberty of every Species, moral, religious and civil, they will pursue as the first of Blessings; but they will not make this Pursuit a Cloak of Maliciousness, either to injure their Neighbours, or distress lawful Government. On the contrary, these very Principles will lead them—"To love the Brotherhood, fear God, and honour the King."

But farther; these Words, as I hinted of God's holy Word in general, equally concern Men of all Denominations. The Observance of them is not the grand Support of our ancient Society alone, but also of Societies of every kind. And This, I confess, was no small Inducement to my present Choice of them. I consider this as a mixt Assembly. Those, whose Curiosity may have been excited by the Novelty of the Occasion, in this

this Place, compose one Part of it. The Remainder is a Society of Friends, linked in a strong Bond of *Brotherly Love*, together with their other Ties, for the Advancement of Humanity and good Fellowship, rational Religion, true Liberty, and useful Knowledge. I have, therefore, chosen a Subject, which alike interests us all, both as *Men* and as *Christians*.

In Things of inferior Moment, I doubt not, our Sentiments may differ; but in those Principles, which are the Foundation of the Text, 'tis to be hoped we all agree*, namely in believing—*That* there is ONE GOD, the supreme Lord of the Universe;—*That* the whole human Species are one *Brotherhood*, being one Flesh, and the Work of his Hand;—and *That* we were designed for *social Life*, being by Nature both fitted and disposed to encrease each other's Happiness, and incapable of any tolerable Happiness in a solitary State. These Principles partly constitute a Kind of universal Religion, of eternal and immutable Obligation; and whatever *Associations* we may form for particular Purposes, the great End proposed upon the whole, should be to enable us the more effectually to act in Conformity to this Obligation, which no Power on Earth can release us from.

As long, therefore, as we *believe* these Principles—and we cannot help believing them as long as we continue to be constituted as we are—it must, at all Times, and in all Circumstances, be our indispensable Duty, to *love* this *Brotherhood* who are our own Flesh; to *fear* this *God* who made us for social Happiness; and to *honour* those who, in a more eminent Manner, concur with the bene-

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volent

* The Author would have it observed, that he could have proposed many more Principles of Faith; and he charitably hopes even the whole Essentials of our Common *Christianity* would have received the hearty Assent of his Audience, mixt at it was. But strict Method and Reasoning confined him to those Principles only, which were necessary to illustrate and establish the Text.

volent Purposes of Heaven, to promote the Good of the Social System.

Thus, notwithstanding the unfriendly Insinuations of many ignorant and suspicious Persons, I think I may affirm, that our ancient Society assumes no other Foundation, than that which every happy Society has, and must have. For other Foundation, than that which is laid by the great *Master-builder*, can no Man lay.

As a *Gospel-minister*, therefore, sincerely persuaded of those sacred Truths I am bound to preach, it gives me inexpressible Pleasure to think, that as often as I may be called to exhort this honourable *Fraternity*, to a strict Remembrance of their fundamental Principles, I shall at the same time be exhorting every *Christian* to a zealous Observance of the great Duties of our holy Profession. I shall be endeavouring to render GOD more *feared* and more adored, and Mankind more happy and more in *Love* with one another. And consequently, I shall have the Honour of being, in some Degree, serviceable in that glorious Cause, for which the Prophets prophesied ; for which the LORD JESUS descended from Heaven ; for which he toiled ; for which he bled !

Were it not so, I hope Malignity itself will believe and be silent, when I take this first Opportunity of declaring once for all, that I should never have appeared in this Place, on this Occasion. Did I know that the Science of *Masonry* presumed to take any Thing from the rich Legacy of *Truth and Duty*, left us in the Gospel ; or did it propose any new Sanction which *Christ* hath not proposed ; my Ignorance might at first have misled me, or an idle Curiosity might have prompted me to pry into its Mysteries ; but no Obligations should have Solemnity enough to engage my Adherence to it, when once discovered to be repugnant to antecedent Obligations, which are indispensable and still more solemn.

Having

Having thus said what seemed necessary in Defence of the *Royal Art* ; and having established the Duties commanded in the Text, by a brief, and I hope clear, Deduction of them from first Principles ; I shall add some Considerations to enforce the Practice of them, taking them singly in their Order.

FIRST, *we are to love the Brotherhood.* This fundamental Precept has been so often recommended as the brightest *Jewel of Masonry*, and firmest Link in the Golden Chain of Society, that scarce any Thing remains to be added upon it. *Change not a FAITHFUL BROTHER*, says the wise Man*, for the Gold of *Ophir*. And one still wiser lays such Stress on *Brotherly Love*, that he requires it as the Test of our Christianity. *Hereby shall all Men know that ye are my Disciples, if ye have Love one to another†.*

The whole Gospel breathes the Spirit of Love. Its divine Author is all Love, and his true Followers must be Love. Love is the Happiness of the Saints in Glory, and Love only can render the Christian Life an Imitation of theirs. Few Motives, therefore, one would think, might suffice to enforce the Practice of such a Godlike Virtue.

When we calmly consider whence we came, and what we are ;—when we find that the same Goodness called us forth from Dust to *bear our Brow aloft*, and glory in rational Existence ;—and when we reflect that we depend on the same paternal Goodness for all we have, and all we hope to have, and that we are connected by the same Wants and the same Dangers, the same common Salvation and the same Christian Privileges ;—one would imagine it scarce possible for our Hearts to be unaffected towards each other ! But when we enquire farther what is our Distinction, and whither are we going—when we extend

* Eccles. vii.

† John xiii. 35.

extend the Prospect beyond the Grave, and stretch it down thro' vast Eternity,—how greatly does it endear the Tie!

Our Hearts would venerate those who were to be the faithful Companions of our good and bad Fortune thro' some strange Country; and shall not our very Souls burn within us towards the whole human Race, who, as well as we, are to pass thro' all the untried Scenes of endless Being? Good Heaven! what a Prospect is this? Eternity all before us! how great, how important does Man appear! how little and how trifling the ordinary Causes of Contention! Party Differences, and the vulgar Distinctions between Small and Great, Noble and Ignoble, are here entirely lost, or—if they are seen—they are seen but as Feathers dancing on the mighty Ocean, utterly incapable to toss it into Tumult. In this grand View, we forget to enquire whether a Man is of this or that Denomination! We forget to enquire whether he is rich or poor, learned or unlearned! These are but trivial Considerations; and to entitle him to our Love, 'tis enough that he wears the human Form*. 'Tis enough that he is our Fellow-traveller thro' this Valley of Tears! And surely 'tis more than enough, that when the whole World shall tumble from its Place, and the Heavens be rolled together as a Scroll, he is to stand the last Shock with us; to launch out into the shoreless Ocean beyond; to share the Fortunes of the endless Voyage, and, for what we know, to be our inseparable Companion thro' those Regions, over which Clouds and Darkness hang, and from whose Confines no Traveller has returned with Tidings!

Another Motive to *Brotherly Love* is its Tendency to soften and improve the Temper. When a reigning *Humanity* has shed its divine Influences on our Hearts, and impregnated them with every good Disposition, we shall be all Harmony within, and kindly affected to-

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* *Homo sum! Nihil humanum alienum a me puto.* TBR.

wards every Thing around us. CHARITY, in all its golden Branches, shall illuminate our Souls, and banish every dark and illiberal Sentiment. We shall be open to the fair Impressions of *Beauty, Order, and Goodness*; and shall strive to transcribe them into our Breasts. We shall rejoice in the divine Administration; and imitate it by diffusing the most extensive Happiness in our Power. Such a heavenly Temper will give us the inexpressible Meltings of *Joy* at seeing others joyful. It will lead us down into the House of Mourning to surprise the lonely Heart with unexpected Kindness; to bid the cheerless Widow sing for Gladness; and to call forth modest Merit from its obscure Retreats.

To act thus is the Delight of GOD, and must be the highest Honour and most exalted Enjoyment of Man. It yields a Satisfaction which neither Time, nor Chance, nor any Thing besides, can rob us of—a Satisfaction which will accompany us thro' Life, and at our Death will not forsake us; for then we shall have the well-grounded Hopes of receiving that Mercy, which we have shewn to others.

The LAST *Motive* to *Brother Love*, which I shall mention, is its being the joint Command of him who made, and him who redeemed, us. Seeing, therefore, a Man can neither be *profitable to his Creator*, nor make any immediate Return for *Redeeming Love*, all that we can do for such unspeakable Kindness, is to honour the divine Will, and co-operate with it in promoting the glorious Scheme of human Felicity. To be insensible to those Emanations of Goodness, to which we are so wonderfully indebted, or not to be charmed to the Imitation of it, would argue the Total Absence of every Thing noble or ingenuous in our Nature.

As long therefore as the *Almighty Source of all LOVE* continues to beam down his *Love*, in such Exuberance upon

upon us; let us, like so many burning and shining Luminaries, in a pure unclouded Sky, reflect it back upon each other, mingling Flame with Flame, and Blaze with Blaze!

SECONDLY. we are exhorted to fear God; by which is generally understood the whole of our Duties towards him. Having already pointed out the Foundation of these Duties, I shall just observe farther, that if the *Fear of God* was set aside, it would be impossible to form any Scheme either of private or public Happiness.

With Regard to Individuals, where shall they find Consolation under the various Pressures of Life, if they look for no GOD to rest upon? Whither shall they wander in Search of Happiness, if, in all the Universe, they know not an Object adequate to their most generous and elevated Affections? How shall they fill up the mighty Void within, if those ever-active Powers of the Soul, which are soon cloyed with the Things of this diurnal Scene, and still hankering after the *Great*, the *Fair*, and the *Wonderful* in Objects, do not center in him who is the *first Great*, the *first Fair*, and the *first Wonderful*; in the Contemplation of whom the Mind may dwell, with Astonishment and Delight, thro' an unfailing Duration!

With regard to the *Public*, the Magistrate may fright Vice into a Corner, and secure the *Being* of Societies; but their *Well-being* depends entirely on the universal Practice of those silent Virtues, which fall not under the Sanction of human Laws. Nothing but the *Fear of God*, and religious Sanctions, can take Cognizance of the Heart, and make us *subject for Conscience Sake*. Nothing else can secure the Practice of private Veracity, Fidelity, mutual Trust, Gratitude, and all the deep-felt Offices of Humanity, which are the main Sources of public Happiness.

Moreover

Moreover, if God and *Conscience* are forgot, what Standard of *Right* and *Wrong* shall we fix, as a Rule of Life and Manners? *Virtue* would then only be something occasional, measured by mere *Utility*, or the visionary Schemes of abstract *Fitnesses*. Far from being universally obligatory, it would be as variable as Mens Interests, Means of Knowledge, and other external Circumstances.

It appears, then, to use the Words of an ingenious Divine, that in order to secure human Happiness, "and make the whole Chain of Duties hold firm and indissoluble, the first Link must be fastened to the Throne of God, the consummate Standard of Perfection," * *with whom there is no variableness, nor Shadow of Turning!*

THIRDLY, we are commanded to honour the *King*; that is, all those in general, who are lawfully vested with Authority for the Publick Good, as appears from the thirteenth Verse: "Submit yourselves, says the Apostle, to every Ordinance of Man, for the *Lord's* Sake; whether it be to the *King* as supreme, or unto *Governors* as sent by Him, for the Punishment of Evil-doers, and the Praise of such as do well."

This Duty is founded on the former Ones. For if we believe that God made us for Happiness, and that our great Happiness lies in friendly Communion, we must think Society, and whatever is essential to its Subsistence, of divine Original. Government, therefore, in some Form or other, must be the Will and Appointment of God. But Government without honouring and regarding lawful Governors, is impracticable. Hence whatever the Form may be, provided it is founded on Consent, and a View to public Good, the Submission of Individuals must be a most sacred Duty. Nay, tho' wicked Men bear Sway, as cannot fail sometimes to happen, yet still it must be a Duty to honour them according to their Station, because

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* SEED ON the Fear of God

thro' them we honour that Constitution we have chosen to live under. This is clear from the Apostle's Injunction to the *Christians*, not to molest the Government in which they were born, but to honour the King, who was then *Nero*, the most cruel of Men, and their bitter Persecutor. The Reason is obvious. The Christians were but a few, and the Constitution much older than their new Sect, as it was then called. To redress Grievances, and reform the State, was the Business of the Majority, who alone had Power to make Innovations; and any Attempt in the Christians, however just, might have been construed into Sedition, and would probably have been productive of more Evil than Good.

But it would be absurd to argue from thence, as some have done, that the Apostle meant to enjoin a *continued* Submission to Violence; and that a whole People injured, might in no Case recognise their trampled Majesty. The Doctrine of *Non-resistance* is now sufficiently exploded; and may it be eternally treated with that sovereign Contempt, which it deserves among a wise and virtuous People. GOD gave us *Freedom* as our Birthright; and in his own Government of the World he never violates this Freedom, nor can those be his Vicegerents who do. To say they are, is blaspheming his holy Name, and giving the Lie to his righteous Authority. The *Love of Mankind*, and the *Fear of God*, those very Principles from which we trace the divine Original of just Government, would lead us, by all *probable* Means, to pursue every Tyrant to Destruction, who should attempt to enslave the free-born Soul, and oppose the righteous Will of God, by defeating the Happiness of Man!

This, however, is to be a last Resource; and none but the Majority of a whole People, both in Wisdom and Force, can determine in what Cases Resistance is necessary. In the Scriptures, therefore, Obedience is rightly inculcated in general Terms. For a People may
sometimes

sometimes imagine Grievances they do not feel, but will never miss to feel and complain of them where they really are, unless their Minds have been gradually prepared for Slavery by absurd Tenets.

From what has been said on these Heads, I hope the World in general will confess—That as soon might the rude *Chaos*, or jarring Atoms of certain Philosophers, have jumbled into the *Order* of the Universe, without the plastic Arm of the *Almighty Architect*, as Men become fit for social Happiness without *Brotherly Love*, the *Fear of God*, and Regard for just Authority. And I know every good MASON will confess—That, without the same Virtues, a Man can no more be a fit member of the peaceful *Lodge* of St. *John*, than the rough Marble can be fit for the polished Corners of the Temple, before it is formed into Beauty by the *Square* and *Compass*.

Suffer me now to apply what has been said, by earnestly charging every one of this Audience to a conscientious Observance of these Duties ; for if there ever was a People, in a more peculiar Manner, called to observe them, we who inhabit these Colonies are that People. Being yet in our Infancy, and surrounded with restless Enemies, our Strength, our Success, and our future Glory, depend upon our Trust in God, our Love and Unanimity among ourselves, and Obedience to that Authority, which is necessary to collect our scattered Rays, and pour them, with consuming Force, upon the Heads of our proud Foes.

I SHALL not, at present, stay to exhort you farther to the first of these Duties, *Trust in God*. It is the Business of all our *Preaching* ; and the Government of this Province appeared of late so sensible of our entire Dependence for Victory upon the Lord of Hosts, that a Day of public Humiliation, to implore his Aid and Direction, was enjoined, in Terms that might do Honour to any Government. On that Occasion you heard how vain are all the Inventions of Men, when they seek not Counsel of

most High. You heard how the *Mighty* have fallen, and how weak their boasted Strength has been found, when they did not rest upon the *living God*.

What remains then is to charge you—and I am bound to charge you—to a sovereign Regard for your civil Constitution, and the just Authority of your King. Without this we shall be as a Body without a Head, our Strength uncollected, and ourselves an easy Prey to every Invader. And surely, if it be a Duty in all Cases for Subjects to honour a King, vested with legal Authority, and to support him in Defence of that Constitution they have chosen to be governed by, how much more must this be a Duty to the best of Kings, and best of Constitutions ! A King who is the Father of his People, and the first Friend of Liberty ! A Constitution which is founded on common Consent, common Reason, and common Utility ; in which the governing Powers so admirably controul, and are controuled by, each other, that it has all the advantages of all the simple Forms, with as few of their Inconveniences as can be expected amidst the Imperfections of *Things human*.

In a Discourse calculated to render our Benevolence as diffusive as Light or Air, it would ill become me to run into Invectives, even against our worst Enemies. But can we look round this great Globe, and see such an immense Majority of our Species crouching under the galling Yoke of a few human Monsters ; unman'd, sunk in Misery and Baseness, their Spirits broke, and a settled Gloom in their Countenances ;—can we see this, and not adore that *Liberty* which exalts human Nature, and is productive of every moral Excellence ? Can we mark the desolating Progress of Slavery, or behold her gigantick Approaches even towards ourselves—and not be alarmed and enflamed ? and not feel the *Spirit of the FREE* stirring within us.

To dream of Accommodations with a perfidious Nation, by Leagues, or imaginary Lines extended from Claim to Claim along a Champaign Country, is the Height of
Madness.

Madness. So opposite our Views, so rooted our Animosities, that unless the Boundary between us be such as Nature has fixed, by means of impassible Mountains, Seas, or Lakes, one Continent cannot hold us, till either one Side or the other shall become sole Master.

Should it be our sad Lot to fall under the Dominion of such a haughty Foe, Farewel then, a long Farewel to all the Happiness resulting from the Exercise of those Virtues which I have been recommending, from the Text, as the true Support of Society!

With regard to *Brotherly Love*, how, alas! in such Circumstances, should we flourish, or be happy in the Exercise of it? What Love, what Joy, or what Confidence can there be, where there is no Community; where the Will of one is Law; where Injustice and Oppression are Liberty; where to be virtuous is a Crime; where to be wise and honest are dangerous Qualities; and where Mistrust, Gloom, Distraction and Misery, are the Tempers of Men?

As to Piety towards God, what rational Exercise of Devotion could we propose in a Religion obtruded upon our Consciences? A Religion that must give us dark and unfavourable Notions of the *Deity*, by making use of his holy Name to justify Oppression, and sanctify Unrighteousness! A Religion, in short, that must be abhorred by Men of Virtue for its Indulgences of Immorality; by Men of good Nature for its many Cruelties; and by Men of Gravity and sound Philosophy, for its absurd Pageantry, and sad Degeneracy from its once pure Institution, by the blessed *Jesus* and his holy Apostles*!

And lastly, what Joy could we look for in Obedience to the *King*? A King whose Dominion over us would be founded in Violence and Blood! whose Reign would be

* Tho' that diffusive Benevolence, claimed as the Honour of *Masonry*, forbids us to confine our Love to any Persuasion; yet the Love of Truth and Freedom, in which we profess also to shine, leads us to condemn all Opinions that tend to Error and Slavery; and this we may do without the least Breach of Charity towards those who unhappily hold such Opinions.

a standing War against our Souls and Bodies, against Heaven and Earth !

Surely the most distant Thoughts of these dreadful Calamities would alarm every Person who had not drank in the very last Dregs of slavish Principles ; and shall not we, whose Souls have been taught to exult at the sacred Sound of Liberty, not be roused, animated and enflamed, by our present Danger, to secure a Treasure which includes in it almost every human Felicity ? Things of inferior Concern may be adjusted at another Season ? and those who pretend to the greatest public Spirit, should be the first to give a Proof of it, by turning their Attention to the main Chance, at a Juncture when our Strength and Success so evidently depend on Unanimity and immediate Action. Is this a Time for Dissentions about Matters of trivial Moment, when the very Vitals of Liberty are attacked, which, once lost, may never be recovered ? Is this a Time to decline Toils, or Dangers, or Expence, when all lies at Stake, for which a wise Man would chuse to live, or dare to die !

In Times past, when LIBERTY, travelling from Soil to Soil, had deserted almost every Corner of the World, and was prepared to bid an everlasting Adieu to her last best Retreat, the *British Isles*, our great FOREFATHERS (whose Memories be blest) anticipating her Departure, came into these remote Regions. They encountered Difficulties innumerable. They sat down in Places before untrod by the Foot of any Christian : fearing less from savage Beasts and savage Men, than from *Slavery*, the worst of Savages. To preserve at least one Corner of the World sacred to Liberty and undefiled Religion, was their glorious Purpose. In the mean Time the Storm blew over, and the Sky brightened in the Mother-land. Liberty raised her drooping Head, and trimmed her fading Laurels. Halcyon-days succeeded, and their happy Influence extended even into this new World. The Colonies rose and flourished. Our Fathers saw it and rejoiced. They begat Sons and Daughters, resigned the Prosecution of their

their Plan into our Hands, and departed into the Mansions of Rest——

—But lo ! the Storm gathers again, and fits deeper and blacker, with boding Aspect—and shall we be so degenerate as to desert the sacred Trust consigned to us for the Happiness of Posterity ? Shall we tamely suffer the Breath of *Tyrants* to approach this Garden of our Fathers, and blast the Fruits of their Labours ? No—Ye illustrious Shades, who perhaps even now are anxious for our Conduct, I pronounce, by all your glorious Toils, that it cannot—must not—be ! If we are not able to make those who mourn in Bonds and Darknes round us, share the blest Effects of Liberty. and diffuse it thro' this vast Continent, we will at least preserve this Spot sacred to its exalted Name ; and Tyranny and Injustice shall not enter in, till the Body of the last FREEMAN hath filled up the Breach——

Spirit OF ANCIENT BRITONS ! where art thou ? Into what happier Region art thou fled or flying ? Return, Oh return into our Bosoms ! expel every narrow and groveling Sentiment, and animate us in this glorious Cause ! Where the Voice of public Virtue and public Liberty calls, thither may we follow, whether to Life or Death ! May these inestimable Blessings be transmitted safe to our Posterity ! and may there never be wanting Champions to vindicate them against every Disturber of Human kind, as long as there shall be found remaining of all those who assume the Distinguished Name of BRITON, either a Tongue to speak, or a Hand to act !

As for you, my worthy Brethren, on whose Account we are now assembled, I need not observe that you are engaged to all these sacred Duties in common with your Fellow-citizens. But as in a more particular Manner you profess to shine in Love to the Brethren, Piety towards God, Loyalty to the King, and Zeal for Freedom, it becomes you, on this Occasion, in a more eminent Degree, to approve yourselves good Subjects and good Christians.

Give

Give your Enemies no Handle to accuse you of Irreligion, or Want of public Spirit. Promote Virtue, discourage Vice, and be distinguished only by superior Sanctity of Manners. Pursue your private Callings with Industry and Honesty. Be faithful to your Promises, and let no Gust of Passion extinguish that Candle of Brotherly Love, which illuminates your Souls, and is the Glory of your Nature. Keep the sacred Bond of our ancient and honourable Society always before you. Be regular in your Attendance at the Lodge, and remember, that a Lodge divided against itself cannot stand; much less can it stand if its Members desert it, and turn Vagabonds. Beware of Perils among false Brethren, and charge the Watchmen on the Walls, that they suffer neither Winebibbers, nor Slanderers, nor Tale-bearers, nor Liars, nor prophane Jesters to approach our peaceful Ground.

If you act thus the *eternal Almighty ONE*, with his animating Spirit, shall revive the sublime Principles of our *royal Art* in these Parts. We shall in the strictest Sense be denominated Members of a Building, founded on everlasting Pillars; whose Depth is the Center, whose Height is the Heavens, whose Period the Age of the Sun, and whose Extent his daily Circuit. So strongly supported, so firmly united, so nobly adorned, is that *Society* which is supported, united, and adorned by *Wisdom, Strength, and Beauty*;—that *Wisdom* which is the FEAR OF GOD, and *Practice of Righteousness*; that *Strength* which is LOVE, the Cement of Souls, and *Bond of Perfection*; and that *Beauty* which is *inward HOLINESS*, and an entire FREEDOM from the Turbulence of Passion!

Now, to the thrice blessed THREE, Father, Son and Holy Ghost, *one GOD*, who can keep you from falling, and conduct you safe to those happy Mansions, where *Peace, Joy, and LOVE* eternal reign, be ascribed, as is most due, the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

T H E E N D.